

THE

# Better-day Saints' Millennial Star.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

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## MINUTES OF A SPECIAL COUNCIL OF THE AUTHORITIES OF THE EUROPEAN MISSIONS.

*(Concluded from page 584.)*

Brother PRATT arose and said, "Brethren, I do not know that I have much more to represent to you; brother Franklin has laid before you some of the most important items necessary to be carried out in your several fields of labour; and it would be altogether unnecessary for me to repeat the instructions which he has so ably communicated. There are, however, one or two items that I wish to present. One is relative to the feelings of our brethren in the valleys of the mountains. They feel an uncommon anxiety for the brethren in these lands—to emigrate as many as possible of the poor Saints from this country, and they have done all they could for the accomplishment of this object. Brother Young has given many thousands of dollars, which have arisen from the sale of his own buildings or lands, for the accomplishment of this object. These things have assisted the Saints much in this country; and many brethren in the mountains, feeling encouraged by the example of brother Brigham, have felt willing to donate for the same purpose; and I have a list of 50 or 60 thousand dollars worth of property with me, intended for the P. E. Fund, provided purchasers can be found. Much of this property I visited before my departure from home, in order to make myself acquainted with it.

" We presume that if the brethren in this country feel the same anxiety to benefit the poor that is felt in Zion, we shall see a vast number of the Saints, who have long been under oppression, emigrate before many years shall have passed away, and their places supplied by others, who, seeing how freely the poor have been helped away before them, will be filled with confidence that they also will be relieved, and go home to Zion with the people of God.

" Another item is in regard to my Counsellor, brother Benson, he will go wherever it is necessary to go. He will, according to the appointment he has received, travel through England, and bless the Saints, and the Pastors and Presidents of Conferences, and assist in all business transactions. I want you to receive him, just the same as you would President Young, if he came in your midst. Uphold him, strengthen him, and he will strengthen you. In receiving him, you receive brother Young, and in receiving him you would receive Jesus, and in receiving Jesus, you receive his Father, and in receiving his Father, you receive his Father's kingdom, and all things that the Father hath are yours.

" We have necessarily to speak largely upon temporal means to build up the

kingdom of God, especially to new brethren who may be unacquainted with the nature of that kingdom. It may seem strange that we should dwell particularly upon tithing, and the various funds that have been raised to carry on the work of God from time to time; but let me say to my brethren, one and all, that the kingdom of God consists of intelligent beings, placed here upon the earth, to manage and control property, and all other things pertaining to it; and consequently we have to do with temporal things continually; and we have a work before us that comprises blessings, not only pertaining to the moral and intellectual faculties of mankind, but to their temporal circumstances as well. The people of God are to be gathered into one, and the gathering of course requires temporal means to do it. Hence we dwell upon these subjects as being just as necessary, and as much according to the mind and will of God, as any other subjects whatever. All things in the hand of the Lord are spiritual and temporal. All being made by Him are of benefit and importance in their places.

"We wish the brethren to assist brother Benson in his travels from Conference to Conference, wherever he may go. Help and bless him with your means, and hearken to his counsels."

Elders Phineas H. Young, T. O. Angell, and John Kay were appointed to travel wherever they may be led in the European Missions. The appointments were sustained by a unanimous vote of the Council.

Elders Kay and Dunbar sang "Oh Zion, Dear Zion," and the Council adjourned until 2 o'clock, p.m.

2 o'clock, p.m. The Council met pursuant to adjournment. Opened by singing, "Now let us rejoice in the day of salvation," &c. President RICHARDS led in prayer.

President RICHARDS remarked, "There is one item which I intended to mention concerning the subject of emigration, which it is necessary for you all to have under consideration.

"The emigration of the Saints in the Swiss and Italian and Scandinavian Missions either in the spring or fall, is a subject requiring no little consideration. The object is to gather Israel, and I suppose the faster the better, if it be done judiciously, and according to the

plans which may be given from time to time. When the fall of the year comes on, and work falls off, there are many Saints that have means on hand, but not enough to take them through to the Valley, who will inquire, 'Shall we stay here and eat up what we have, and then be destitute here, or shall we gather to the States and be destitute, so much nearer our home?' When the latter course has been pursued, it has been a source of much inconvenience to brother Taylor in the States, for some of the Saints have been thrown upon his hands destitute. This suggestion I wish to impress upon your minds—when Saints can stay as well as go—when means will permit, it is about as well for them to do so. If the Saints who only emigrate to the States are sent off first, it leaves more time to attend to the emigration of those who go through, and their emigration requires two or three times the labour and attention that the States emigration does. Thus, while it makes it more awkward for brother Taylor to emigrate the Saints in the fall, it is more difficult for us to send them in the spring. I state these things in order that brothers Pratt and Benson may become somewhat acquainted with the subject, and give it that consideration which it requires.

"I have found subjects for almost endless consideration in the last year or two, while I have been arranging and maturing plans for the emigration of the Saints, for our work is growing every year—it is all the time enlarging. I rejoice at the growing aspect of the work of the Lord; I feel that I am going away with my heart exceedingly glad on this score; and I shall go satisfied and rejoicing in the name of the Lord. It has been my duty and my privilege to make everything pertaining to the business of the Office turn to the benefit of the Church, and of the great work of the last days. I have endeavoured to be in all things subject to the orders of brother Brigham."

President O. PRATT appointed Elder James A. Little his second Counsellor; Elder A. M. Musser was appointed to labour under the direction of Pastor Henry Lunt; Elder William Miller was appointed to labour under the direction of Pastor W. S. Muir; Elder L. H. Hatch under Pastor W. G. Young, and Elder James Marsten was appointed President of the Liverpool Conference. These appoint-

ments were approved by a unanimous vote of the Council.

The general business of the Council here closed. Presidents PRATT and RICHARDS stated that on account of pressing business, it would be necessary for them to leave for Liverpool the following morning, but all the brethren who could stay had the privilege of doing so, and of continuing the meeting another day, for the purpose of hearing counsel and instruction.

The Council adjourned about 6 o'clock, to meet on the following day at 10 o'clock, a.m. The meeting closed with prayer by President RICHARDS.

At 9 o'clock, a.m., of the 23rd, Presidents PRATT and RICHARDS left Birmingham for Liverpool.

According to appointment, the Council met at 10 o'clock.

The Council opened in the usual manner, when Elder J. A. LITTLE arose and said, "By request of brother Benson, I arise to say a few words this morning; I need scarcely say that I feel well, for I presume this is the case with every one in the room, and you can judge of my feelings by your own. We have had a good and blessed time together. I realize quite a renewal of the spirit of Zion upon me since the arrival of our brethren from the Valley; and feel that I shall go on with renewed strength in the work that is before me, and I doubt not but that you all feel the same way."

"I wish to say a word or two with regard to brother Franklin. You are aware that I have now laboured with him for some time in the Office, and associated with him more or less daily. My heart is warm towards him; he has been to me as he has been to you, like a father, brother, and intimate friend. I do not think there is a better man in the world, although there may be many as good. These are my feelings with regard to brother Franklin, and I presume that they are yours. With Elders Spencer and Wheelock, I would say, that I have enjoyed much of the sweet communion of the Holy Spirit in these lands. My heart is full of blessings for them."

"With regard to the position which I was called yesterday to occupy by brother Pratt, I will say, that the appointment was quite unexpected to me. As I said then I will say now, I feel like laying hold in the name of the Lord, of every-

thing that is put upon me to do in His kingdom. Let my natural weaknesses and imperfections be what they may, this much I know—and there is with me no question with regard to it—that any man who will walk humbly before the Lord, and seek diligently after the light of His Spirit to guide him, can honour any position that he may be called to occupy in this kingdom. Brethren, I desire a warm interest in your faith and prayers, which I feel that you will willingly grant me, and I will endeavour to walk in the light of that Spirit which shines from brothers Pratt and Benson, and seek to walk in their counsels. If I do this, I shall walk straight through, if not, I shall go in crooked paths; so it will be with you. These in a few words are some of my feelings.

"As brother Joseph A. Young is here with us, and has come to bid you farewell before leaving to-day for Liverpool, I shall not take up more of your time. I pray that the Lord will bless you and me, and enable us to walk in the way of righteousness. Amen."

Elder YOUNG arose and said, "Brother James has already informed you why I am privileged to stand before you this morning. I have been in this country a little over two years, and as all of you heard me remark on Monday evening, in the Odd Fellows Hall, when I came here, my knowledge and experience did not extend beyond the affairs of mountain life. Since then I have done the best that I could. Though I could not preach very well, I have endeavoured to strengthen the faith of the Saints, in the fact that "Mormonism" is the power of God unto salvation. I have visited in quite a number of Conferences, and have been with the Saints a good deal since I arrived in England. I am personally acquainted with most of you who are before me, and I now thank you for the many favours—for the many blessings and kindnesses that I have received from you. I feel that you have borne with me when I was weak, and that you have asked the Lord to strengthen me, that I might fill my mission with honour and dignity."

"I realize that the Lord has blessed me with His Spirit in my labours. When I parted with the Saints in the Bradford Conference, where I have laboured, it was with joyful feelings, hoping soon to meet again in a better place. I wish to say,

brethren, that my feelings towards you are warm, nor can I look back when I leave England upon one man or woman against whom there is aught in my heart. I can only pray the Lord to bless the labours of all His faithful servants, and to look down in mercy and bless all His faithful Saints. When I get over to the land of Zion, I shall not forget Old England nor my brethren here, and I shall pray that we may prove as faithful to our God as many of the brethren who first introduced the Gospel into these lands have done thus far.

"Brothers Franklin, Spencer, Whee-lock, Little, and all the brethren have been kind to me, counselled me in righteousness, and upheld me. I thank them for the course they have pursued.

"May God bless you all; and farewell for a little time."

Elder WHEELOCK made some remarks. "He said, "I can hardly realize, my beloved brethren, that this is the last time that I shall meet with you in these lands. I cannot bring it home to my mind that it is so. I can hardly realize that we are going to be separated thousands of miles apart. I feel that it will not be, but that our spirits will be closely united. I should like to make a few remarks before I leave, and also to say good bye.

"There are many brethren present with whom I am personally acquainted. I have been in their fields of labour with them, and I am able to testify of their being men of God—men of virtue—men of purity and men who are devoted to the interests of the kingdom of God more than to their own. In all my experience of eleven or twelve years in these countries, I have never known the time when there was so much of the holy spirit of Zion in the hearts of the Elders. I have never known the Churches in these lands to be so pure in their feelings—so free from those evils which have brought misery, death, and destruction upon the Saints. I can testify that these men have walked right along in the light of the Holy Spirit, they have sought humbly and silently in prayer and supplication, that they might have it to be with them, they have walked in meekness before the people, and before the Lord. The brethren of the Presidency will find it so, they will be astonished to see how the people love and look up to them as ministers of the Lord, from whom they receive

the counsels of the eternal worlds, and I feel to bless them.

"I dislike to hear people talk about the faults of their brethren. If the Lord forgives them, everybody else ought to. I wish you to cultivate this feeling, let us forgive each other's faults, and stretch out our hand and help each other to live as we wish the Lord to help us. Here is brother Benson, I have known him for some time, but I never saw the day in my life when I would not lay down my life for him; yet I never appreciated him so much as I do now, I have felt a renewed portion of the Spirit upon me through associating with him.

"I know that brother Benson will draw every man to him, and those who have come to preside now will have greater influence and power than has been known before. Brethren, you will feel and know it, you will be strong every man of you that will be one with them. Brother Franklin has done just as well as a man could do, and so has brother Spencer also, and so has brother Whee-lock. [The Elders here with one accord said, God bless them forever.] I thank you, my brethren, I feel that your love and confidence, if there was nothing else, pays for all. I appreciate it more than I can express to you, and my great desire is to live so that I may be able to retain them. I have lived among you, I have dealt plainly with you, but you have blessed me wherever I have been.

"Brethren walk not into temptation; I tell you, if the devil can lay hold of you in any way to make you lose your Priesthood he will do it. If you do not have the Holy Ghost, lean upon it and be guided by it, and make every temptation stand out of your way by the power of that Spirit you will be overcome, like Sampson. Never be led out of the way of your duty, if you do the spirit of light will leave you—cling to the counsels of your brethren, be true to your Priesthood.

"There is nothing so likely to bring blessings to a servant of God as walking purely before Him; all the pure will bless that man, and he will have every blessing that his heart can desire.

"Brethren, cleave to brothers Pratt, Benson, and Little; be guided by their counsels and do them good. As I have said before, do not speak of one another's faults. I do not want any one to talk about my faults. If they are wanted to

be known, let parties come to me, for I can tell of ten where others can of one. It is a shame for Elders in Israel, when they see a man walking up to the line, to say, 'Ah, yes, he is a pretty good man, but I have seen him in transgression ; if you had known him when I knew him, you would not think so much of him as you do.' These things are done, and where are they learned ? Are they learned in the House of the Lord, where you agreed to uphold each other ? I ask you in the name of the Lord, if you see one of your brethren sinking, if you see that a blight is coming over his spirit, to feel after him—save him, and you will ' save a soul from death,' and God will remember you in the day of adversity. If you help to sink a man down, you will be sunk down ; help everybody, and God will help you."

Elder BENSON arose and said, "I feel that I should take as much pleasure and satisfaction in hearing those who have not spoken as those who have ; I am perfectly willing to comply with the wishes of my brethren to do anything that is reasonable. If you think it is wisdom to continue our meeting to-morrow I am willing to stay, but I presume that one half of the brethren present feel that the time is come, when they ought to be in their fields of labour. If you all feel as I do—that we will draw our meeting to a close, when I have finished my remarks, manifest it by a show of the right hand." [There was a general show of hands.]

Elder BENSON continued, "I feel delighted in the remarks that have been made, especially with Elder Wheelock's ; they are good and true, if ever a man spoke by the spirit of revelation, he did. If we give heed to his counsels we shall be blessed. I know that no man can walk perfectly in these lands, unless he gives heed to them. Nothing should stand between us and the Priesthood, we know that to be true.

"I want to bear my testimony in connexion with the remarks that have been already made.

"In the first place, I will say a few words relative to endowments. I do not want my brethren to feel that, because it has fallen to our lot to stand in the Temple of the Lord—to stand in holy places—to receive certain signs and key-words, gifts, graces, and blessings, that we are one particle above them. These things are for our particular benefit in certain

places. Many things that have been laid upon us, as Elders of Israel, we cannot have the benefit of here, because this is not the place. I do not care what it is that is given to us, nor how much is guaranteed unto us, we have got to exercise our faith in order to realize it. Notwithstanding our endowments, we have got to exercise faith. If we have not faith in these endowments, and the key-words of the holy Priesthood, what good will they do us ? We shall fall beneath those who have not received these things, but who are faithful to what they have received. I feel that those of my brethren who have not received their endowments want to obtain them, then give heed to your brethren who have them, be one with them in all things ; make good use of all the Priesthood that you have received. You have enough to do good with in these lands. That we all know.

"I do not doubt but that you have had these things preached to you before, by brother Richards and others. Doubtless you have had them through the *Star*. If you have had all the principles that I preach preached to you before, what does it prove ? Does it not prove that I am of the same vine, and that I have drank at the same fountain. If I preach a doctrine to you that you cannot understand—that comes in collision with what you have already received, you would begin to ponder the matter over, and to inquire of some brother in whom you have confidence, 'Do you think that is correct—do you think that is by the Spirit of God ?' These would be your reflections ; but if I speak the same things as others, or things that do not clash with what you have already received, you then know that I am of the same spirit.

"I do not wish to teach anything that I am not willing to practise myself. To understand the whisperings of the Spirit of God is one of the greatest blessings that we can enjoy. I would sooner have it than almost any other gift pertaining to eternal salvation. When a man has the gift of the Holy Ghost to guide him—no matter where he is, what greater gift can he have ? Why it is salvation all the time to every man and woman who has it.

"When brother Joseph commenced this work, he used to translate by means of the Urim and Thummim, as we read that the Prophets and Seers did anciently.

Did he do this in the latter part of his career? No he did not. He was all Seer then, from the crown of his head to the soles of his feet, and by the Holy Ghost he could see the very secrets of a man's heart. He could translate other languages, and did it by the gift and power of the Holy Ghost. I wish to bring this matter to your minds, I want you to understand what it is.

"Brethren, reflect upon these things. When we want to do anything, the first impressions we receive relative to it are generally the best. Why is this? Because we are the temples of the Lord; His Holy Spirit dwells within us, and inasmuch as we are led by the Spirit, we are sons of God. He who is led by the Spirit of God is in God, and God is in him. Remember it, brethren, the Holy Ghost is God's minister, sent forth to reveal His mind and will to His servants, relative to His work in the last days. How are we to get it? By much prayer

and fasting, by cleansing ourselves outwardly and inwardly, by ridding ourselves of everything that is filthy and unclean. Do this, brethren, be pure and holy before the Lord, and fast a good deal—call upon the Lord, that you may have power with Him to lay your hands upon the sick, make the lame to walk, and the blind to see; raise up those who may be bowed down, that miracles may be wrought according to the mind and will of God, that His work may roll forth in these lands. It will take much prayer and fasting to do these things.

"My brethren, I want you all to remember me and bear me up by your faith and prayers. I am but a man, I feel the great responsibility resting upon me, my knees often tremble; and I ask you to remember me in the name of the Lord Jesus Christ.

May God bless you for ever and ever. Amen."

The Council adjourned *sine die*.

#### APOSTOLIC SUCCESSION.

REV. R. DAVIS, Bishop of the Protestant Episcopal Church in South Carolina, denies that the Bishops of the Protestant Episcopal Church are "successors of the Apostles." He says the Apostles "had no successors, and were not intended to have any. It was not the nature of their office to have successors." This rejection of the doctrine of apostolic succession by the Bishop of the Episcopal Church, is received with strong approbation by the Protestant Churchman of New York City, edited by Rev. Drs. Tyng and Anthon.—*Western Christian Advocate*.

A truly broad admission, and one that, if true, cuts off the Episcopal Church, and every other church who professes to derive its authority from the same source, from the power necessary to act in the things of God. The opinion "that they had no successors" we are willing to let the Reverend Davis enjoy to the utmost possible extent; but when he asserts that "it was not in the nature of their office to have successors," we feel inclined to interpose our dissent, as it is an incorrect idea—a *false* doctrine, entirely opposed to the testimony of Scripture. If the fact, that because these officers have not been in existence in the churches professing to

be Christian for the last seventeen or eighteen centuries, be admitted as an argument that the Lord did not intend that there should be any more Apostles, then it is plain that Mr. Davis' idea is a correct one. But was it the Lord's will, independent of the actions of men, that this should be the case—that there should be but twelve Apostles, and they have no successors?

The Scriptures plainly teach that the Apostleship was as necessary an office of the Priesthood to be filled as that of the Evangelist, Pastor, or Teacher. Now, we have no idea that this gentleman in advancing the idea that it was not in the nature of the Apostles' office to have successors, would for a moment wish to be understood that it was not in the nature of the Pastors' or Teachers' office to have successors, yet if he denies the continuance of the Apostleship in the Church he must of necessity, to be consistent, deny the continuance of the offices of Pastor or Teacher. Paul himself an Apostle though not one of the Twelve, says in his epistle to the Ephesians, that these officers—Apostles, Prophets, Pastors and Teachers, were to be placed in the Church "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body,

of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." These were the objects for which they were placed in the Church, and so long as the Saints needed perfecting, so long as the work of the ministry had to be performed, so long as the body of Christ (the Church) needed edifying; so long were these officers needed; in fact, Paul continues, they are needed until we all come in the unity of the faith, and of the knowledge of the Son of God, till we all attain unto the measure of the stature of the fulness of Christ. The Pastors and Teachers were not the only officers necessary in the Church to accomplish these desirable results, but the Apostles and Prophets were also needed. Paul in another epistle, when writing to the Corinthians about the organizations of the Church, says that God had set in the Church, "first Apostles, secondarily Prophets," &c. These were the principal officers in the Church—the foundation, with Jesus Christ as the chief corner stone, and the Church of Christ could not exist without them.

If Paul, then, can be relied upon as a competent judge of the nature of the office of an Apostle, we may be assured that it is the nature of their office to have successors, and that, inasmuch as mankind are not in the situation which they are to be brought into by the aid of Apostles, Prophets, Pastors and Teachers, they ought to be in the Church at present, and will have to be continued in the Church, or this happy state of things will never be brought about. The decision has to be made between the reliability of the Rev. Mr. Davis and the Apostle Paul, and, of course, all those who believe the Scriptures will not be long in making up their minds as to which is the most correct.

What is there about the nature of the office of an Apostle that should prevent its perpetuation—that should make it so essential at one time in the Church, and non-essential at another? Mankind in their superstition have clothed it with something awful and unearthly; they appear to have forgotten that those who held it in ancient days were men of earthly mould, clothed with humanity, and subject to its failings; and therefore, it is almost blasphemous in their opinion, for the idea to be broached that its bestowal

upon man is possible in this age. But we find in ancient days, that, when a vacancy occurred in the quorum of the twelve Apostles selected by Jesus, the remainder of the Apostles chose one to fill his place, as a witness of Jesus, and he was numbered with them. If it was not the nature of the office to have succession, why was Matthias chosen to fill the place of an apostate? Why did not the eleven act without attempting to fill the place of him who had forfeited his office? If it were necessary that the eleven should ordain one to make the number complete of those whom the Lord had chosen as His special witnesses, and they had the power to do so; if there had been eleven vacancies instead of one, and but one man holding the Apostleship left, he also would have had the right, by parity of reasoning, to have ordained the eleven. The fact that one was ordained, however, is in itself a sufficient evidence that the nature of the office demanded succession, and that so long as Christ's Church remained upon the earth, while there was a soul to be saved, a heathen to be converted, or a testimony to be borne to the world that Christ was the Son of the Eternal Father, and had indeed risen, and they were his witnesses, so long the Apostleship would be necessary.

We are not surprised, however, to hear a minister of the present Christian sects affirming that "it was not the nature of the Apostles' office to have successors," or to hear of his brethren in the ministry receiving his declaration with strong approbation; it is what might be expected from men who care not a rap for what the Lord, or His servants have left on record, if it does not correspond with their ideas of propriety. If they were to recognize the office of an Apostle as a necessary one in their churches, it would be expected of those who filled it that they should be able to bear a similar testimony to that borne by their predecessors, and as they could not do this, they find it necessary to entirely deny the continuation of such power among men. Because it has not been in their minds for the last seventeen or eighteen centuries, they conclude that it ought not to be, and that it is the Lord's will that it should not be. Of course it is the Lord's will that it should not be, so long as men will reject the idea of such power being in possession of persons in their midst; but it is evident from the

Scriptures already quoted, that it is His will that they should be in His Church whenever it is organized upon the earth; and it is for want of them that we now witness the disunion and strife so prevalent on all hands, and most of all among the sects who profess to be His. It is for want of them that the inhabitants of the earth have not arrived at the unity of the faith, have not attained unto the knowledge of the Son of God, and are tossed to and fro, and carried about by every wind of doctrine, as they have been and are at the present time. Their restoration, or the restoration of the Apostleship again to the earth, has accomplished, among those who are willing to acknowledge the necessity of its existence and the

propriety of its perpetuation, what Paul said it should—has brought and is bringing men to the unity of the faith, to the knowledge of the Son of God, is delivering them from being carried about by every wind of doctrine, and the sleight and cunning craftiness of men, and is placing them in a position where they may grow up unto him in all things, which is the head, even Christ. Mr. Davis speaks the truth when he denies that the Bishops of his church are the successors of the Apostles; it is as evident as need be that they never have been able to accomplish what the Apostles were to accomplish, and it is also evident that they never can be.—*Western Standard, July 12.*

#### HISTORY OF JOSEPH SMITH.

(Continued from page 589.)

Sunday, 18th was recognized as a day of fasting and prayer by the Saints in Nauvoo, that they might mourn with them that mourn, "and weep with them that weep," on account of the death of Honourable Sidney H. Little of the Senate, who was killed by jumping from a wagon last Sunday, while his horse was unmanageable. Mr. Little was a patriot, statesman, and lawyer.

Meeting was held in the Grove, west of the Temple; Elders Sidney Rigdon, John Taylor, and Geo. A. Smith preached.

Monday, 19th. Council of the Twelve, via.—B. Young, H. C. Kimball, J. Taylor, O. Pratt, and Geo. A. Smith met at Elder Young's house, conversing with Lyman E. Johnston, who formerly belonged to the Quorum. President Rigdon and myself were with them part of the time.

Sunday, 25th. Attended meeting in the Grove. Elders Orson Pratt, and Geo. A. Smith preached in the forenoon. In the afternoon Elder Sidney Rigdon preached a general funeral sermon, designed to comfort and instruct the Saints, especially those who had been called to mourn the loss of relatives and friends. I followed him, illustrating the subject of the resurrection by some familiar figures.

Elder Geo. A. Smith married Bathsheba W. Bigler. Don. Charles Smith per-

formed the ceremony, which was the last official act of his life, he being very feeble at the time.

Brother William Yokum had his leg amputated by Dr. John F. Weld, who operated free of charge; he was wounded in the massacre at Haun's Mill, Oct. 30th, 1838, and had lain on his back ever since; and now it was found the only chance to save his life was to have his leg cut off. He was also shot through the head at the same massacre.

Wednesday, 28th. The Jewish quarter of Smyrna burned, destroyed 3,000 houses and 8 synagogues.

Sunday, August 1st. All the Quorum of the Twelve Apostles who were expected here this season, with the exception of Elders Willard Richards and Wilford Woodruff, have arrived. We have listened to the accounts which they give of their success, and the prosperity of the work of the Lord in Great Britain with pleasure. They certainly have been the instruments in the hands of God, of accomplishing much, and must have the satisfaction of knowing that they have done their duty. Perhaps no men ever undertook such an important mission under such peculiarly distressing, forbidding, and unpropitious circumstances. Most of them when they left this place, nearly two years ago, were worn down with sickness and disease, or

were taken sick on the road. Several of their families were also afflicted and needed their aid and support. But knowing that they had been called by the God of Heaven to preach the Gospel to other nations, they conferred not with flesh and blood, but obedient to the heavenly mandate, without purse or scrip, commenced a journey of five thousand miles entirely dependent on the providence of that God who had called them to such a holy calling. While journeying to the sea board, they were brought into many trying circumstances; after a short recovery from severe sickness, they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it would be the last time they should behold one another in the flesh. However, notwithstanding their afflictions and trials, the Lord always interposed in their behalf, and did not suffer them to sink in the arms of death. Some way or other was made for their escape—friends rose up when they most needed them, and relieved their necessities; and thus they were enabled to pursue their journey and rejoice in the Holy One of Israel. They, truly, "went forth weeping, bearing precious seed," but have "returned with rejoicing, bearing their sheaves with them." The minds of thousands are already prepared to hear of the sacking of cities—the march and countermarching of armies—the burning of towns and villages—the flight of citizens—the rising of the Indians—the commotion in Illinois—the distress in Iowa—the consternation and flight of the Missourians, the exploits of mighty chieftains, &c.—on account of the fool-

eries and lies which have been trumpeting forth from the different presses in the United States.

Thursday, 5th. Letters from London, state that there are more or less baptized every week; there was a general election of members of Parliament last month; and serious riots in different parts of the kingdom between the Whigs and Tories.

Chester County, Pennsylvania,  
Aug. 5, 1841.

Brother Joseph—I expect to leave here for the Jersey Country next week. Doctor Galland left for Nauvoo last week. In the Hotchkiss business, Hyrum requested me to do all I could. Brother James Ivens has received orders on you from Doctor Galland to the amount of twenty-five hundred dollars. The property that he has given these orders for, is well worth the money. I expect Mr. Hotchkiss in New Jersey in a few days to receive this property, which is Cook's Mills Tavern stand, attached to six acres of ground with all the appurtenances. Some of the Jersey people think it worth three thousand dollars. Now the question is, shall I let Mr. Hotchkiss have this property for less than twenty-five hundred, since that is the price you will have to pay at Nauvoo. Why I ask this question is—I have understood that Hotchkiss has said that he would not allow over twenty-two hundred dollars. I got hold of another small piece of land, worth five hundred; and if Hotchkiss will take all at a fair price, I shall be enabled to settle the amount of three thousand dollars soon. Please write me an answer to the above question. The cause in these eastern lands is flourishing, and we want more labourers; fifty doors opened for preaching where there is but one labourer. I wish you would send us help.

Yours in the bonds of the covenant,

WILLIAM SMITH.

(To be continued.)

## The Latter-day Saints' Millennial Star.

**SATURDAY, SEPTEMBER 20, 1856.**

**TITHING.**—Should any Latter-day Saint be excused from paying tithing? As this question has arisen in the minds of some, for their satisfaction we design answering it in a plain and brief manner.

The law of tithing is an eternal one, obligatory not only upon the Saints, but upon every son and daughter of Adam, so far as they have a knowledge of it, without any

regard to their position or circumstances, whether they be high or low, rich or poor, Saint or sinner, Jew or Gentile. One tenth of everything which men obtain belongs to the Lord, and should be placed in the hands of His servants, to be used in the way He may direct, for the building up of His kingdom.

The tithing is a tribute which men owe to the Lord for the use of the earth which He has created for their benefit; and they should consider the payment of it as a continual acknowledgment that all they have belongs to Him, and is only loaned to them for their use. Taking this view of the case, whether they obtain much or little from the elements which surround them, they equally owe a tenth of it to the Lord; and that too, whether it amounts to only one farthing, or to tens of thousands of pounds.

The question has been asked us, whether those Saints should pay tithing whose income is so small, that if they do it they will either have to go without bread, or run into debt in order to live? We think the above has answered this question plainly, but will further add, that the Lord, in revelations on the subject, has excused no class of His people from the payment of this tribute, and if He has not, we certainly have no right to. It is a matter that lies directly between every man and his God. It is the duty of the servants of the Lord to instruct the Saints in the law of tithing, the same as in other commandments which they are required to teach them, then the responsibility of keeping it rests with them, and they will be rewarded according to their works.

The question now arises, what will be done with the poor whose income is so small, that if they pay their tithing they must suffer for bread? We answer, let those who have more abundantly administer to their wants. The Bible tells us, "He that giveth to the poor shall not lack: but he that hideth his eyes shall have many a curse;" and in a revelation to Joseph Smith, the Lord says, "Woe unto you rich men, that will not give your substance to the poor, for your riches will eankest your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation—The harvest is past, the summer is ended, and my soul is not saved!" It is incumbent upon those who minister in the offices of the Priesthood to instruct those who have it in their power to assist the needy and destitute in their duty in this respect, and to give them an opportunity of showing their love to the Lord and His kingdom by administering to His poor. In places where the Saints are all in an impoverished condition, or where the means contributed by the more affluent proves insufficient for the wants of the needy, they should be assisted out of the proceeds of the tithing.

Great care, and a judicious discrimination will be found necessary in the use of funds for this object, in order to prevent the indolent and unworthy from reaping the benefit of what is only designed for the Lord's poor—the diligent and faithful Saint. None should receive assistance except those who pay their tithing, and are found approved by their works before the Lord and their brethren; and great care should be exercised that no impositions are practised by persons who may join the Church for the sake of obtaining bread.

It is the duty of all men who have it in their power to assist the worthy poor; and it is especially the duty of the Saints to assist those of the household of faith, who are weighed down with poverty and affliction.

We say to the poor, if you would enjoy in rich effusion the gifts and blessings of the Holy Spirit—if you would prove to the Lord that ~~your affliction~~ you are determined to serve Him, and to prove Him, and see if He will not pour out His blessings upon you as He has promised, and if you would yourselves belong to the poor,

whom Jesus meant when he said, "Blessed are the poor, for theirs is the kingdom of heaven"—pay your tithing.

We say to the rich—If you would not have your wealth canker your souls—if you would not have it prove a curse instead of a blessing, and lead you down to death—if, when earthly treasures fail, you would have some laid up in heaven—pay your tithing, and administer to the wants of the needy. And we say to all—if you ever expect to enjoy the blessings of the faithful in Zion—to enter into the House of the Lord—to receive the keys and powers of eternal life—to be the means of welding together the broken links of your generations—to become Kings and Priests of the Most High God—to be saviours upon Mount Zion, and finally to receive an inheritance on the earth after it is sanctified, purified, and become the dwelling-place of the Father—pay your tithing, and prepare your hearts to turn everything that you have over to the Lord whenever He calls for His own, which He now permits you to be stewards over. Unless you do these things, your course in this kingdom will soon be run; your light will be shrouded in darkness; and the star of revelation, which would have led you on with increasing strength to the brightness of eternal glory, will be lost altogether to your vision.

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**ARRIVALS.**—Elders Jacob Gibson and John A. Ray, Missionaries from Utah, sailed from New York on the 30th of July, on the *William Tapscott*, and arrived in Liverpool on the 2nd instant. These brethren crossed the Plains with Elder Pratt and company, but were delayed in the United States.

**APPOINTMENTS.**—Elder Jacob Gibson is appointed to labour under the direction of Elder Henry Lunt in the Newcastle-on-Tyne Pastorate.

Elder John A. Ray is appointed to labour under the direction of Elder William S. Mair of the Birmingham Pastorate.

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#### HOME CORRESPONDENCE.

##### WALES.

39 Sophia Street, Cardiff,  
August 26, 1856.

President Orson Pratt.

Dear Brother.

The work of God is progressing in Wales. The law of tithing has been a blessing to the people, and is steadily gaining ground among the Saints, and the Holy Ghost is poured out upon those who live up to it, and those who do not, feel ashamed, and do not have that confidence they once enjoyed, and I believe that the Lord will manifest it to all the honest in heart, and that the tithing will be the touchstone to prove the Saints as to their confidence in the work of God, and their worthiness to gather to the land of Zion. Brother Evans is now in the north of Wales, and will probably visit Liverpool. Brother Daniels is well, and is in Swansea. My health is not so

good as I could wish, though improving slowly, and I trust that I shall have power to perform all duties enjoined upon me. The labour has been excessive, in consequence of the introduction of the new principle, which is now getting underway, and which will by its impetus break down all opposition, and become a mighty engine for rolling on the work of the Lord. Already its effects are felt in an increase of the power and Spirit of God; as well as in an increase of means, and the Saints testify that the Lord blesses them more in their temporal affairs, according as He has promised. I feel truly to rejoice in the labours in which I am engaged, and more particularly as I reflect upon the increase of the work of God, and the extension of the law of Zion through the nations of the earth. It proves that God is still with His people, and that He is hastening on the day of redemption, when

the nations of the earth shall enjoy the blessings of the government of God, and of His servants, and appreciate it as a blessing, when the iron hand of despotism, and the gloomy clouds of superstition, which have so long held the souls of men in bondage, will have melted away, and the light of truth become their guide to eternal lives. My desire is that I

may live to see Zion become the joy of all the earth, and to assist with all the power that God may bestow upon me to roll on His mighty purposes. Praying that the blessing of God may continue to be and abide with you and the brethren who are with you, I remain your servant and brother in the Covenant,

BENJAMIN ASHBY.

#### FOREIGN CORRESPONDENCE.

##### DESERET.

President's Office, G. S. L. City,  
May 30, 1856.

Elder George Q. Cannon.

Dear Brother—We perceive from your papers that you are still prospering, and feel gratified with the eminent success which appears to crown your efforts. One thing is certain, whether you obtain sufficient patronage to sustain you or not, your paper is every way worthy of it, and I rejoice to have a journal so ably conducted, devoted to the interests of Zion, in California. I should be pleased to know what are your prospects for being sustained.

The accounts of Indian hostilities in Washington and Oregon are truly painful, though we expect that the Indians have more cause for their feelings and acts than is generally known. When will the people learn to treat Indians as they themselves would like to be treated, to do unto them as they would like to be done unto, to make allowance for their ignorance, habits of life, traditions, and instead of treating them like dogs and wolves, learn to treat them kindly, and like human beings, to abstain from gratifying their own inordinate and hellish lusts with the squaws, and from destroying the reason and intellect of the Indian with their bitterest foe—the fire water, and from plundering him of his effects under the name of trade? When will the whites refrain from shooting them down for mere pastime? rather expensive sport they begin to find out, though the guilty are not the ones that most generally suffer in consequence of all these criminal practices. But who can blame the Indians for resenting such injuries, and upon what principle of enlightened and Christian huma-

nity can they be made responsible to the white man's law, before they are made acquainted with its obligations?

Matters remain much as usual with us. As for news I suppose that we shall still be labelled "Nothing important from Utah." You know it takes war, murder, blood, thunder, and earthquakes to make anything interesting to satisfy the ever-craving, blood-thirsty, depraved taste, that insatiate public maw, which is only gratified with the most thrilling narratives, horrible and bloody tragedies and melancholy catastrophies. If the mails come laden with such direful news, then it is satisfied, and the news is interesting; but if peace, union, and a calm prosperity prevails, it is branded as above, "Nothing important from Utah." The only thing interesting, however, that comes from Utah, is awful disclosures about polygamy, and a general hostility to the Government. I do not know that the world will ever tire upon these *interesting* subjects, they seem so pleased with them that they continually serve them up, dish after dish, course after course, and like the Indian at the feast who had taken succotash every time, when asked the fifth, and last time, what he would have, replied that he would take a little more succotash. So with the world, they have great delight in false and calumnious statements made about "Mormons," and polygamy appears to form their chief attraction. Let them wag their tongues of slander and misrepresentation, we know the reason why they prefer falsehood to truth, it is a sweet morsel to them now; but the time will come when the refuge of lies will be swept away, as with the besom of destruction; when they will be glad to represent the truth as it is, and award unto the Saints their just rights, but it will not be their

privilege. Such characters will most probably perish in their own iniquity, and sink into oblivion, while truth will increase and spread abroad, and rise higher, and the Saints become purer and better, until the victory is won, all things overcome, and the kingdoms be broken in pieces and become the kingdom of our Lord and of His Christ. I am glad that you are wielding so effective a weapon in this great cause, and that you may be prospered therein is my most earnest prayer.

Our prospects are fine at present for an abundant harvest; all is peace throughout the Territory. Your brother left for California, via Carson Valley, about the 1st instant.

Times in money and provisions are quite close; but in the latter we shall be relieved in a few weeks.

We are having a very quiet time at present. The Indians are peaceable. The Judges are absent, and the lawyers and doctors have gone to farming, all except brother Hosea, and I believe he is carpentering. Mr. Babbitt you know, he has gone to the States. A general time of health prevails. Everybody is as busy as bees, putting in the crops, cultivating the ground, &c.

The merchants and shop-keepers observe the Sabbath day (to do no work thereon) every day in the week.

The weather is warm and pleasant, though rather dry. The streams are just beginning to rise a little; but I think will not be very high, as the snow has been going so long and gradually. I trust there will be plenty of water for irrigation.

My warm respects to brothers Bull and Wilkie, your worthy co-workers and companions, whom I wish to commend for their faithfulness and good works.

Praying the Lord to bless you and them with every desirable blessing, I remain truly, your brother in the Gospel of Christ,

BRIGHAM YOUNG.

#### DESERET.

Wash-ho Valley, June 30, 1856.

Elder George Q. Cannon.

Dear Brother—As per heading you will perceive how near we are to California, en route for the Sandwich Islands.

You will doubtless have learned by communication from Salt Lake, that there are twelve of us now on the road, besides your brother David. The brethren were poor, and among them all raised a team. Travelling across the Plains has made our cattle need rest, but there being no work obtainable by the brethren in Carson or this vicinity, it has been thought advisable that two should be left here for a week or two to take care of the team, bring it over, and dispose of it eventually, the remainder to go over the mountain, work their way down and report themselves to you. The selection of two to remain fell on brother Alma L. Smith and myself; in about three weeks, therefore, we shall have the privilege of meeting you in the Queen city of the Pacific.

The names of the Elders, if you may not already have learned them are Alma L. Smith, Thomas Clayton, John Brown, Frank W. Young, William France, William Naylor, William Wright, Thomas Dowell, Robert Rose, Frederick Mitchell, Stephen More and myself, for the Sandwich Islands, and your brother David to join you in San Francisco.

We have had a very rapid and fortunate trip across the Plains. Doubtless you will have heard that Carlos Murray, his wife, George Redding and a Ute Indian have been murdered by a band of the Shoshone tribe, and their property taken. Their bodies have not been found, but pistols, mules, horses and other property have been got back from the band; of what steps the United States will take in the matter there can be but little doubt. You are aware that Carlos Murray was accused of, and acknowledged killing an Indian last summer, for stealing his animals, and Homer says:

"Revenge is sweet even to the Gods."

There is a heavy emigration to this point; Elder Hyde has his hands full. He is building a saw-mill in this valley; the plain is dotted with wagons and covered with cattle; this, another north of this, and Truckee valleys are taken up by the brethren, a great slice of land on the east side of Carson river, to water which they will turn a part of the river, which is quite practicable. Several rancheros have been bought out, and the "Mormon" doctrine of go-a-head is the order of the day. As you may easily perceive a cloud overshadows the sun of some of the law-

less, godless proprietors, who, unwilling to acknowledge California, directly denying the authority of Utah, almost fancy themselves out of the jurisdiction of the United States, refuse to pay taxes to anybody, and wish to set up a Patriarchal or some other form of government under the Nevadas; however, I apprehend there will be no difficulty in enforcing the law. No question can be entertained as to which, Utah or California, will do most good for Carson Valley, there are butchers, tanners, curriers, shoemakers, for the production of boots and shoes, lots of sheep, and the carders, spinners, setters up and weavers of Utah are here; brick makers and layers, and other mechanics who will make of this place a permanent residence, and who are now not talking of coming at some future time for a year or two, raising some stock and leave the country for

ever, but who are now here, whose axes are ringing among the timber, whose wives and families are here, and who will make of these valleys, productive fields, happy homes, thriving workshops and haunts of contented industry.

The course pursued by Elder Hyde during his twelve month's stay here, has been marked with great wisdom; and now his counsel is, to the brethren here, to labour hard, settle up, mind their own business, to be slow of speech, and to live their religion; to fear God and work righteousness: if they obey it there can be but one result.

The brethren wish me to send you their warmest love with which accept mine, and believe me very truly yours,

JOHN HYDE, jun.

[These letters we have copied from the *Western Standard*, of July 12.]

#### PROGRESS OF THE WORK IN THE PACIFIC.

By late advices from the Sandwich Islands, we learn that the prospects of the mission are brightening in that quarter, and the Church is daily adding to its numbers. The Elders who are at present labouring there have advanced sufficiently in the language of the people, to be able to expound the principles of the Gospel simply and clearly to their understandings; and they are branching out into new places, and directing their attention more to the conversion of those who have never heard the truths which they bear, than formerly. In consequence of these exertions, joined with the blessing of the Lord, the Elders are gratified in seeing numbers acknowledge the truth of the doctrines, and bow in submission thereto. We are rejoiced to learn that Satan has not ceased to stir up the minds of his agents there to oppose and persecute the work of the Lord and those engaged in its propagation. We regard the increasing opposition on the Islands, as a favourable omen of success, and we have no doubt the Elders and the Saints there will look upon it in a similar light. If "Mormonism" is not opposed it will gather out all who love the truth, and will triumph over wickedness; and opposing it will not hinder the accomplishment of these things, but will rather have a tendency to accelerate it.

It is invariably the case, that when men attempt to do good, and fulfil the purposes of the Almighty, they are sure to be opposed by the adversary of righteousness and his satellites, and the more zealous they are, the stronger the opposition will be. Should the Latter-day Saints have no opposition or persecution to contend with, they would have grave cause for dubiety as to their position and the correctness of their course; for it was received as an axiom by the ancients, "that all that will live godly in Christ Jesus shall suffer persecution." Thus far, however, when living up to their religion, they have not been permitted to entertain this fear for any length of time, and we expect it will continue to be so, for a little while longer at any rate, and we really feel thankful for it. Persecution and opposition are rather disagreeable and trying to human nature; but, then, when men are assured that it is for their benefit, and that it is all right, they cease to find fault with it, and look upon it as something really necessary. The preaching of the truth by the servants of God, proves the people among whom it is preached more effectually than anything else can do; those who love it not, and will not receive it, evince their dislike to it by opposition, and this opposition is the means of trying

and proving those who profess a willingness to receive it. Therefore, we cannot complain at persecution, neither do we feel to mourn over it on our own account; but we regret to see men so blind to their own interests as to be guilty of descending to it as a means to stop the progress of truth.

The Island Saints continue to gather to the appointed place, on the Island of Lanai, and a spirit of unity and faith prevails to a goodly extent among those already gathered there. The present season has been exceedingly dry throughout the whole group, and crops have almost entirely failed; Lanai has not escaped the general drought, yet the Saints at the gathering place have been more fortunate than the majority; they had a tolerable supply of food on hand after their neighbours' stores were exhausted. They have also suffered considerably from the attacks of a cut worm, which has destroyed their crops to a very great extent; notwithstanding these discouragements, they

feel cheerful and determined to persevere. There are numerous obstacles to be contended with on those lands in teaching the people the arts of agriculture and husbandry; but the Elders feel sanguine in persevering in the labour of teaching the people these things, as they realize that they need improvement in this respect to enable them to live up more fully to the requirements of the Gospel. The nucleus for a great work has been formed, and as the people are instructed and progress in the knowledge of the principles, they will appreciate the efforts that are being made for their benefit, and will second them by every means in their power. The progress there has been made in faith and works, in spiritual and in temporal things, by those who have moved to Lanai, will have its influence on the remainder of the Saints scattered throughout the different Branches, and there will be less reluctance manifested hereafter to leave their relatives and places of residence than there has been.—*Western Standard, July 6.*

#### VARIETY.

**CALAMITIES OF THE LAST DAYS.**—We learn from the *New York Herald*, of August 20, that a fire broke out in the town of Placerville, California, July 5, destroying one hundred and eighty six buildings, which, together with other property destroyed, were valued at about six hundred thousand dollars. The town was nearly all burned and one man perished in the flames, while several others were injured. On the 8th, the village of Georgetown, Placer County, was consumed by fire. Seventy buildings were destroyed, and the loss is estimated at one hundred thousand dollars. On the 13th the town of Fair Play, El Dorado County was burned, involving a loss of about seventy thousand dollars. On the 16th a fire consumed at Marysville a large number of buildings valued at one hundred and sixty thousand dollars. On the 17th nearly the whole of the north side of the town of Balize, Honduras, was laid in ashes, consuming property worth over half a million of dollars.

We learn from the same source that a terrible storm occurred in the vicinity of New Orleans on the 10th, 11th, and 12th of August. Last Island, a great summer resort has been entirely inundated, and every building is said to be swept away. It also proved very destructive at New Orleans. From all sections of the country accounts continued to pour in of the fearful havoc that the storm had made. Full two hundred and fifty souls were lost, most of whom were men. At Last Island alone one hundred and ninety dead bodies have been found, the sight of which was terrible. The total amount of property lost is computed to be at least half a million of dollars. The loss at Caillou Island it is said cannot fall short of sixty thousand dollars. The corn, cotton, and sugar crops have been incalculably damaged. The telegraph lines have been severely injured, and many vessels blown ashore and wrecked. The Ship *Manilla* was lost, with most of a valuable cargo. Ten of the crew were missing, and the Captain had his leg broken; all on board perished excepting the Captain, second mate, and one man. The *Nautilus* went down it is thought with scarcely any warning, all her passengers and crew perishing. She had on board thirty passengers, thirty thousand dollars in specie, and a large number of cattle. A number of other vessels have been wrecked, and it is feared that every soul has perished.